The Wellesley Prelude.

VOLUME II.—No. 21.

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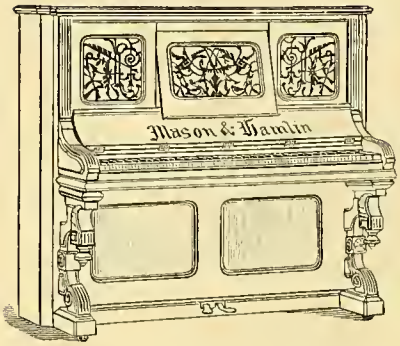

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THE WELLESLEY PRELUDE.

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THE past week has brought around once more that day so prominently marked in the Wellesley calendar, the anniversary of the birthday of the founder of the College. The observance of the day, by virtue of its peculiar character, each year serves to deepen the impression, on the minds of the old students, of the purity and glory of the consecrated life which gave so much to the lives of all Wellesley's daughters, and to vividly reveal to the new students the noble friend they have not known before. The day is celebrated in a way quite different from that in which founder's day is observed in most colleges, but in a way consistent with the selfless nature of the man, who never would allow any praise of himself, who carefully kept his name apart from his good deeds, and worked with all his might for the sake of right and truth with absolute forgetfulness of self. It is therefore appropriate that on this day the spirit of the man should be the theme of contemplation for those whose lives are indirectly dependent on his for their fullness. Each year someone is asked to address the students of Wellesley on some phase of Christian education, that subject which lay closest to the heart of Mr. Durant. This year the College was especially fortunate in having the opportunity of hearing President Hyde, of Bowdoin, a full report of whose address on "The Christian Scholar," will be found in THE WEEK.

The discussion in this issue shows plainly that students have well formulated opinions on the questions of College interest even if those opinions are not publicly expressed. For a long time this subject has been before the mind of the Wellesley student, and now her decision has been made definitely. The almost unanimous voice is that the library should be open on Sunday. The pros and cons have been carefully considered, and almost all the arguments on both sides have been brought out by one or another. Several have spoken of the extensive use of the girls' personal collection of books by their friends, although none mentioned also the wear and tear on those books by their constant use. The books were brought here to be used, of course, but not to be used up. It seems evident that the College in general would enjoy the use of the library on Sunday. Surely the Freshman would, who amused herself on the Day of Prayer by reading Genung's Rhetorical Analysis.

Wellesley was the first women's college to put in apparatus for gymnastics and to use the system of measurements. Nine years ago we stood at the head in the department of physical culture. But in the space of nine years the subject has developed with surprising rapidity. Especially during the past three years the progress has been remarkable, and as much has been learned as in the ten

years previous. Meantime we have been standing still, and finally we are awaking to the fact that we are behind all the other colleges,—at the very end of the list in our attitude toward that factor of collegiate education which is everywhere recognized as of supreme importance.

Our own position can best be realized by comparison with that of the other leading colleges. At Smith, gymnastics is compulsory four times a week in the Freshman and Sophomore years. Elective work in the gymnasium is open to the upper classes. The hours for exercise are from half-past three to quarter of six in the afternoon. At Vassar, three hours a week of gymnasium work is compulsory for all classes, and the gymnasium is used voluntarily by the students in addition to the required work. At Bryn Mawr, the gymnasium work is the only compulsory appointment of the College life. Chapel attendance is optional, but three hours a week in the gymnasium is required. The department of physical training is a department on a level with the other departments, receiving the same amount of time per week. The time for exercise may be any time during the day. At the Women's College of Baltimore, which takes the lead in this matter, the gymnasium was the first building to be built. Daytime work, four times a week, is compulsory. Here, as at Johns Hopkins, students are required to pass satisfactory physical examinations in order to pass from class to class. The most beautiful women's gymnasium in the country is at the Preparatory School in Baltimore, where the students exercise every day from one to two in the afternoon. All of the above mentioned Colleges are provided with fine gymnasiums, in which running tracks, bowling alleys, swimming tanks, tennis courts, dressing-rooms and baths make them attractive resorts for recreation.

After this brief survey of the facilities for physical training in our sister Colleges, it is needless to remark on our own small gymnasium, with its meagre outfit, and on our present system of training, which requires two periods of exercise a week, in the late afternoon or evening, of students, excepting Seniors, who reside in College Hall.

A new gymnasium, but no time to use it, would profit the students nothing.

We need a new gymnasium, but first we need a department of physical training to show what use we would make of a gymnasium if we had it. If a department were established, and a sufficient amount of time granted it, the results of an experiment on a class of fifty or a hundred girls in the present gymnasium would go to show how much could be done if we had a better one. Until a sufficient amount of time is given to physical training, our reputation for work in that field must remain unmade, and the general condition of health in the college must be far less satisfactory than it might be.

Since the building of Wood Cottage and the Art Building, a new path has been made and used extensively which was used scarcely at all before this year, and is therefore not provided with a board walk. It is often convenient for those who live at Wood, and for all who use the Art Building, to take as a short cut, the path leading down the Art Building hill, across the avenue, and across the campus in front of Music Hall to the Stone Hall path. This considerably shortens the distance from Wood, Norumbega, or Freeman to Music Hall, Stone Hall, or the village, and is frequently used in preference to the roundabout way through College Hall. But the prevalent weather of snow, thaw, and rain, that makes bad walking on so many days, renders travelling over this path sometimes unsafe, when the hill is slippery with ice, and often disagreeable, when it is simply a muddy rivulet. A board walk is very much needed.

There was a young woman named Anna,
Who never could play the piano.
  But one night in the gym.,
  She was seized with a whim,
And struck up the "Varsovianna."

M. M.

SHOULD THE LIBRARY BE OPENED ON SUNDAY

Before reading the very interesting article on the Sunday use of the library, which appeared in last week's PRELUDE, we had written a short paper on the same subject. While many of the arguments have been most ably discussed by Miss Hardon, we should like to expand the matter somewhat.

An open library would tempt the girls to study for the recitations of the coming week. Such is one of the arguments brought forward by those opposed to the opening of the library. The reference books for many courses of study are contained there, and there only. The girls are pressed for time, and the proportion of copies to those seeking them is small. Consequently an extra day would somewhat relieve the pressure, and the temptation to use on Sunday the book obtained with difficulty on week days would be great. Then, aside from actual study, the reading of books contained in the library would not, it is feared, be conducive to the best observance of the day. Another serious objection is the additional domestic work, namely, sweeping, dusting and arranging of books, consequent upon the use of the library during an extra day. Also, such use necessitates the presence of the librarian or some one of her assistants, and the loss to them of a needed day of rest. One more objection, and perhaps not the least, is the noise occasioned by the passing to and from the library. To those wishing to take an afternoon nap, this might be most annoying.

With regard to the first argument, we would question the advisability of restricting the young women of Wellesley College in the matter of Sunday reading. They must soon decide such subjects for themselves; let them decide now. Then, what general College sentiment cannot effect, iron-clad rules will never bring about. Disability to sin does not preclude the desire to sin, and enforced morality is never of the highest type. It may be advanced as an argument that strict Sunday rules have an educating influence, and that the opinions of the girls may in this way be formed. Does experience bear us out in this? Is not forbidden fruit always sweeter? Is Col. Ingersoll so good an example of strict religious training? And in this case too, prohibition does not even necessarily prohibit. For, though the girls do not either read or study in the library, they may do both in their own rooms. Those, who would, if allowed, use reference books on Sunday, are quite as likely to use text books in their rooms.

As to the increased domestic work, in this, as in all other questions of Sunday labor, we must consider the loss with respect to the gain. Why do our ministers preach sermons on Sunday, involving work in the writing and delivery? Why do we employ janitors in our churches? Why do our Sunday dinners require more labor in the preparation and serving? Is it not because the benefit and pleasure derived, are supposed to more than counterbalance the labor expended? At any rate may not this question of work be fairly left to the decision of the young women who are interested and whose labor would be required? We have heard the argument brought forward that the girls could not be trusted without supervision. We ask, why? As to the need of aid from the librarian, this might be dispensed with for the day.

We admit most readily the need of quiet through the house on Sunday afternoon. But we do not believe that the noise would be preceptibly increased, especially since the girls, in view of the privilege of using the library on that day, would, in all probability, gladly exercise the utmost care. On the other hand is it true as things now stand that there is no passing in the corridors? We have heard rumors of Sunday afternoon visits for the borrowing of reading matter not obtainable by any other means.

But now why do we wish for the use of the library on Sunday? Because here is contained the most elevating of the world's literature. Because on Sunday alone we are able to gratify those tastes that arise somewhat apart from our courses of study. All elevating literature must ennoble the character and refine the spiritual nature. There can be no better day than Sunday for free access to such works. If deprived of this, what is our alternative? It may be assumed that our individual libraries are soon exhausted. There are, to be sure, novels by the "Duchess" and other authors easily obtained and no doubt passibly entertaining since they have served to while away a good many Sunday afternoons for Wellesley girls. But why should we be reduced to such extremities? It is reasonable for us to desire to have access on Sunday to books that are, at least, equal to those procurable on week days.

Theresa Burleigh Stanton, '92.

Annie Bennett Tomlinson, '93.

What valid arguments can be brought forward against opening our College library on Sunday?

Certainly not the fact that the shutters, concealing it from view, are peculiarly artistic, or suggestive of the spirit of an institution of learning.

The professor, or instructor, can offer no argument, it would seem, since she has the privilege of registering, under her name, any literature she wishes, and, by so doing, may enjoy it where she will.

Little, if any, extra work would be afforded library domestic girls, who could as well arrange books Monday morning, as Saturday evening; and when reading is merely for pleasure, the librarian's presence is unnecessary.

The Senior would, at least, be relieved of the embarrassing necessity of removing books, under false pretences,—false, even when a Faculty consents. Again, to the Senior, if to any girl, comes a passionate desire, when she finds a delicious bit of literature, which is forbidden fruit on a crowded Saturday, to float on the sea of knowledge, for a few hours, once in seven days, after delving, for six days into an inexhaustible mine.

If the open library would offer temptation for a too continuous activity of the Junior's brain, certainly her Sabbath afternoon slumbers would be less disturbed, if her Freshman and Sophomore friends betook themselves to the library, rather than to her room, for something to read. While the latter seekers after books would, undoubtedly, be furnished with more inspiring and beneficial literature, than the paper-covered novels their friends purchased on their last trip back to College. Less frequently would be heard the now general Sunday afternoon petition, "Have you anything good to read?"

Will our Trustees claim that the Reading Room is open, and that should be sufficient? But is it? Let them step in, and consider how seven hundred, five hundred, or even the three hundred College Hall girls can possibly be furnished with reading matter, by such meagre means.

Furthermore, what is our library for? Is it entirely a place of reference? An index to treasures, but not the revealer of them? Merely an exponent to aid in the terrible rush and cramming process of our week-day life? Or, is its purpose to unfold, through the literature of the world, the highest principles of action; to reveal God, the world, and life itself, to the student preparing for the future?

Finally, are we not College women, and, as such, should not the opportunity for a choice of Sunday reading be left to us, as reasonably as the choice of friends, or College elective work?

The Junior year is universally acknowledged to be the busiest and hardest year of the College course. But with all the work, the Juniors, too, long to crowd in time for reading. It is almost impossible to do this during the week, but many sighs of relief are heard when Sunday comes, and the girls can indulge in books which they feel like reading and which they are not referred to in any way. But where shall they find these books? None of the girls have extensive libraries in their rooms, and the few books which most of them do have are soon read through. The Library is full of books which the girls would like to read and ought to read. It is disappointing enough that the day when they can best read them, is the only day when the Library is closed. If the doors were only thrown open on Sunday, the Junior Class, at least, would appreciate its privileges.

E. B. G., '92.

To be deprived of the privilege of using the library on Sunday means, to us who have not the right of taking out a book or periodical, a denial of something that would make Sunday infinitely more helpful and enjoyable. We cannot bring many books with us; none of us have more than one of the magazines, few of us that one. Consequently much of Sunday is spent in idle conversation that would be spent over books and periodicals, were the library open and we had free access to just what we want, that which we ought to read and do not, and which is, at the same time, most fitting Sunday reading. There can scarcely be one connected with the College who does not realize this loss.

To argue that the day would be largely spent in study is contrary to the pervading spirit of the College and an injustice to the students. The very existence of a free Monday removes tempta-

tions in this line when perhaps would otherwise exist.

The great and much longed-for privilege of this free access to the library, whereby Sunday will be rendered doubly valuable and sacred to us, we hope most sincerely the near future will grant. We, who have not so far completed our College life, especially desire that the remainder of it may be hereby enriched. Is it too much to ask for at least eighty-two Sundays of real profit and pleasure before these have irrevocably passed from our grasp?

Elizabeth A. Trebein, '93.

One who has thought seriously on the subject for three years or longer has come to the conclusion that the use of the library on Sunday would really be an aid to keeping the day holy. On its shelves there is, for the tired girl, light reading of a finer character than she would be likely to borrow in a chance way from a neighbor; for the social girl more uniformly earnest companionship than she could get in a roomful of acquaintances; for the thoughtful girl the restful record of the efforts of men who long ago confronted the problems that she, just beginning to face. There is, for all who seek, that wisdom whose paths are peace. What better place is there in which to spend a Sabbath afternoon?

Gertrude W. Wray, '91.

It would indeed be delightful, to have our library open on Sunday. But if it were open, the librarian would have to be paid, and the room cleaned, lighted, and heated for one more day weekly; this would not be a large sum, but for the year, it would amount to one-sixth of the present annual cost; which sum would otherwise be spent in the purchase of new books. Also, would any one of us be willing to devote her Sunday to the care of the library, and if not, can we ask the librarian to do so?

Maria Baldwin, '91.

Why not have our library open on Sunday? Does a Sunday ever seem quite complete if we have not done some reading during the day? We all answer that it does not. And what do we read when our library is closed and the supply of books in our rooms is so necessarily limited? Our choice then becomes more a matter of necessity than desire. The Sunday Library is a good institution in its way, yet its limitation forces the need of the College Library on Sunday, as during the rest of the week, though in a different way. We would more thoroughly enjoy it then, for there would be no tiresome hunt for references, no necessity of taking notes; and many of us would take more interest in our fine library if in this way an opportunity was given of knowing it better. Then, fling open its iron portals, and let us enter on Sunday under the same regulations as during the week, and embrace the advantages which it holds out to us. We will be sure to find a few hours spent thus on the Sabbath, enjoyable as well as profitable.

Edith Ray Crapo, '94.

Doubtless we will all grant that many precious hours of the one day in seven when we have time to "possess our souls" are sadly wasted. We spend much time in idle talking, which brings neither physical rest nor mental or moral help. An open library would certainly aid in remedying this very apparent evil. As for the question of Sunday study, any student, who desires to do work on that day, can easily find an opportunity without the aid of the library. It may be argued that the opening of the library would make the temptation to study much stronger, but surely College Juniors and Seniors, who use the library particularly in their work, ought to be womanly enough, ought to have a clear enough conception of right and wrong, to make a decision of this kind for themselves, and to make the best possible decision. If this is not the case, the needed strength cannot come through the removal of temptation.

A. S. W., '91.

We have all heard the question asked time after time, "Why should the College library be closed on Sunday?" and surely when we hear this question it must meet with a ready response from most of us. We wonder why, but unfortunately the most of us stop there. Sunday is the one day of the week when the large majority of students have leisure time to spend in outside reading, and it is only right that we should have books that will be

both pleasant and profitable. Neither the Sunday library nor Reading Room give us what we want, and we find ourselves dependent upon the rather meagre collections of our friends for material. The most of us can testify from sad experience that it is no easy matter to find the book we hoped to be able to read on the book-shelves of our acquaintances. Novels, exceedingly light and trashy, are everywhere abundant, as are also a few of the books used in Literature courses, but our choice ends with these; and in sheer desperation we accept the worthless novel and waste an afternoon over it. The general library alone affords us the opportunity of choosing the best material for our outside reading, therefore we urge the very careful consideration of this question. Why close it on the one day when the students are not burdened with College duties?

E. L. McA., '92.

The question as to whether the library shall be open on Sunday, seems to resolve itself into simply this. Shall we on that day, the first of all the week, live among the grandest, the most inspiring thoughts of all times, or shall we be compelled to be content in a lower atmosphere? Our library contains so many rare books, which it may never again be our happy fortune to meet, that it seems like the cruellest irony of fate to know that all week long, they lie ready for us and we cannot enjoy them, and that Sunday, with its long hours of pleasant leisure, shuts them away from us. Like the forlorn prince in the fairy-tale, we look longingly at the beautiful Princesses shut in behind the glass doors, but alas! again, like the Prince, we cannot reach them.

Helen Cook, '92.

Do we, as a College, spend Sunday any more profitably because the library is closed? I think not. Would we, as a College, spend Sunday any more profitably if it were open? I think we might, at least some of us. I mean especially those who now, on Sunday, indulge in the twenty-five cent novel as a "relaxation from the work of the week." Our library contains the great and good works of many great and good men. Could not each girl find there that which, to her conscience, is suitable Sunday reading and thus the readers of the paper-covered literature be deprived of their only excuse?

Delarue K. Howe, '93.

Why should we not have a chance to use our library on Sundays? Its opening on that day would in no way interfere with those who did not wish to use it then, or who think it wrong to do so, nor do we believe that it would offer any temptation to those who did use it. On the other hand, there are many who at present look with longing eyes on its closed doors and who, we believe, would be really benefited by spending a part of the Lord's Day in reading the thoughts of some of the Lord's men.

Marion Fitz Randolph, '92.

Aside from the fact that there is every reason why the library should be open on Sunday there seems to be no reason why it should not. Why, then, can we not have it open? It cannot be from lack of books in the library suitable to be read on the Sabbath. In most cases, the stock of books each girl possesses is small, and when she has exhausted her own little library and that of her neighbor, which does not take a great while, she is at a loss for reading matter. If she could only get into the library!

B. G., 92.

Looking at the matter carefully, it does not seem to me that it would be best to have our library open on Sunday; and chiefly for this reason. Sunday is the day for rest, and should be different from all other days. Our work takes us into the library a great deal during the week; is it not desirable that on Sunday we have change and rest? We need a quiet day without the hurry and application of the library. If we wish to read, we can find books; and if we can not, perhaps it might be just as well for us to read less, and exercise or rest more. The question with us is quite different from that involved in closing the public libraries; they might well be kept open for those who have no opportunity to use them during the week, while we have reading for every day's work. If it is really best that we have our library open on Sunday, let us have it open; but let us decide the matter thoughtfully, and guard against advocating it from some vague principle that we are being treated like children.

Mary Elizabeth Wardwell, 91.

It seems to be the general opinion among the students of the College that "someday" our library will be open on Sundays. We have firm faith in the good things which the future is to bring to Wellesley, but, though it is pleasant to feel such confidence in the "good time coming," why should we be willing to wait so long for it? Why are so many good things reserved for future generations? Why, especially, may not we enjoy the library on Sundays as innocently as our successors? Like everything else, the opening of the library on Sundays were best done quickly, if it is done at all.

Elinor Frances Ruddle, '93.

MESSAGE OF THE SNOW.

Soft and white through the silent night
The feathery flakes are flying;
Twining a crown for the cedar's crest,
Weaving a shroud o'er the lake's dark breast,
Hushing the earth to a deeper rest
Neath the white robe over it lying.

Gleaming bright in dawn's pure light
Is the world to which we waken.
Hidden each trace of the tempests past;
Each sign of the life that shall come at last
Wrapped in a silence, white and vast,
From the misty cloudland shaken.

O wonderful day of the Snow King's sway,
To what do your splendors woo us?
Not your's the bliss of the spring's new birth,
The triumph of summer through all the earth,
Or the harvests of autumn, its songs, its mirth—
What message do you bring to us?

No hint you bear of a kingdom fair,
No gleam from the future's portal.
No tale of a rapture beyond all thought,
Of a brighter glory than earth e'er caught,
Of the golden city the saints have sought,
Of the mystical life immortal.

No, rather of peace and strife's surcease,
If I read your message rightly,
Not of the victor's crown and palm,
But the battle's end, and the sudden calm,
And the hush that follows on life's grand psalm
As the curtain of death falls lightly.

A. D. '94.

A MIDNIGHT MARAUDER.

The siege of Chattanooga had been held for six long weeks, and the sufferings of the Union men were becoming unendurable. Only one road was open to them and that a bad one; the others were held by the Confederates, who also had possession of Lookout Mountain and Missionary Ridge; both strongly fortified and defying attack. Grant had not yet come to the assistance of the besieged; they could neither advance nor retreat; and it seemed that they must surrender. The movements of the two armies were watched with intense interest by the whole country. When the news came that Bragg, confident of success with the siege, had sent a part of his army up the Tennessee to besiege Knoxville, consternation filled the villagers, and especially the household of the Prescotts.

In this time of broken families and abandoned homes, Miss Sophia Prescott was left at the homestead, with her friend, Miss Martha Brandt, and one female servant.

It was a perilous undertaking for them to live thus unprotected, with the country's agitation surging to their very doors; but they felt that the country's good demanded it, and in this thought they were brave. They said little about their fears, and they tried not to think of the dreadful raids that had recently occurred. But Miss Martha noticed that Miss Sophia often looked out the window with a frightened, shrinking expression in her soft brown eyes; and as she sat quietly knitting in her high-backed chair, the curls about her face trembled visibly at times; and somehow her new spectacles often required a great deal of rubbing; or perhaps her sight was failing faster than it used to,—she did not know. Miss Martha knew, too, when she lay awake long hours at night, thinking all sorts of dreadful things, that Miss Sophia was awake also, though she was very quiet and did not speak.

As they were lying thus, one night—it must have been long after midnight—suddenly a sharp report sounded through the silent house. Miss Sophia instantly sat upright, and held her breath to listen. All was silent.

"What was it?" whispered Miss Martha, clinging to her and trembling.

"A musket-shot!" replied Miss Sophia, controlling her voice with great effort.

"O, it couldn't have been!" protested Miss Martha, to reassure herself, and not because she doubted it; for she knew it was unmistakable.

"Martha!" said Miss Sophia with spirit; "I have lived in the midst of war-scenes too long not to know a musket-shot when I hear it. It was a musket-shot."

"Sophia," said Miss Martha, shivering; "do you,—do you think—"

"Yes, somebody is prowling around this house," said Miss Sophia, taking up the sentence Miss Martha could not finish. "And I think we'd better be ready for whatever may happen."

She lit her candle and opened the door excitedly. Miss Martha was nervously preparing to follow. "Wait until I take out my curl-papers, and I'll come," she entreated. "You must not go alone." Miss Sophia turned sharply. "I verily believe, Martha, if a man stood in the door ready to shoot you this very minute, you would ask him to wait until you had taken down your curls. And here we may be burning up already!"

With slippered feet they crept noiselessly over the polished floor to the head of the stairs. All was dark and still. Miss Sophia, beside herself with fright, held the flickering candle over her head and called out loudly: "John, bring me the revolver and that keg of powder. I haven't lived in camp for nothing. Now, death to the man who crosses that door-sill!" Her voice broke into a pitiful quaver on the last word, in spite of herself.

Perfect silence.

"Very mysterious," muttered Miss Sophia. "They are probably in the barns."

"Put the candle out, Sophia, and let us go around and see if everything is securely fastened," proposed Miss Martha.

Around they went. Doors and windows were untouched. Upstairs they went again; but not to rest. The mystery, fear and foreboding were more terrible to bear than an actual catastrophe. The night wore on tediously; and with the first light they rose, glad to do something to break the spell.

Miss Martha tried to take up her duties calmly; but self-control was well-nigh impossible. Twice she went to the door leading into the cellar, and had not courage to open it. The third time she set her lips firmly, and gave the latch a wrench.—There on the shelf, where the yeast-jug had been placed the night before, carefully corked, nothing was left but the handle!

"What in the world!" she ejaculated. Then, "Humph, musket-shot indeed!"

Flora Randolph, '92.

A VERSE.

If vivisection merely
  Afflicted dogs, and such,
Although it would be shocking,
  It wouldn't hurt so much
As when a human "coeur" is rent
  In twain, by human touch;
I pray you, then, have mercy
  On me, a lover true,
Whose heart, in bleeding sections,
  Is carried off by you!

L., '92.

NEWS OF THE WEEK.

Dr. William S. Rainsford of New York preached in the Chapel on Sunday Morning, February 22, on "The Mastery of Christ." His text was taken from John 13: 13 and Matt. 28: 18; "Ye call me Master and Lord: and ye say well, for so I am." "All power is given unto me in heaven and in earth."

* * *

On Tuesday, February 17th, a lecture was given by Prof. Hill upon the "Music of the Assyrians, Arabs, and Persians." The principal source of information for the Assyrian music is the sculptures. The representations of Assyrian processions, upon the bas-reliefs, indicate a music-loving people, for they invariably include a musical performance. The instruments in use among them were harps, lyres, tambourines, bells, Pandean pipes, and probably bag-pipes. There is no direct statement as to the Assyrian musical system. The stringing of the instruments indicates a definite system. As far as is known, the highest use the Assyrians made of music was to pay homage to their kings. Music and astronomy were closely connected in the mind of the ancients, and much of their ideas of music can be gained from a study of their astronomy. It was among the Chaldeans that the idea of the music of the spheres originated. The Arabian and Persian music are really the same, because when the Arabs conquered Persia, they found a civilization in advance of them, which they adopted. Their music is said

to be the remote ancestor of our own, through its influence on the Greek. It is based on the octave. The scales, eighty-four in all, were named for cities and provinces. Of these, only twelve were considered practicable. Their music deals simply with melody, and shows no idea of harmony. That they have made considerable progress in this art, is perhaps due to their intercourse with other nations, or to their free life. Their progress is shown by the fact that their music has been imitated by later composers, notably Mozart, Cherubini and Beethoven. An interesting use of music by the Arabs is found in the classification of different tones as medicines, some being considered hot and moist, some cold, &c. Melodies based on these tones were prescribed by physicians. This same connection is shown later in the ninth century when medical authorities began to publish philosophical works on music. Inspiration in Arabian music has been much checked by the limitations of theory. It is in their songs that the national genius for music is best seen. The lecture closed with the performance of several selections illustrating Arabian music.

* * *

"How the foundations of American History were laid" was the subject of an interesting lecture given by Dr. William Elliot Griffis, on Wednesday evening, Feb. 18. We are, in the making of our country, a conglomerate people,— probably not more than one twentieth of unmixed English blood. In no sense, save as we are English-speaking, can we be called an English people. All institutions which are peculiarly American are totally different from anything English, and are to be found in Holland in the time of the Dutch Republic. The sentiment "All men are created free and equal," the idea of utter severance of church and state, our government,—local and national, our land system, common-school system, jurisprudence, in all these institutions which show peculiarly American features, may be traced the imfluence of the Dutch Republic. The explanation of this lies in the fact that the founders of the original thirteen colonies, with scarce an exception, were of Dutch nationality or had been residents of Holland and so educated in Republican principles. New York, more than any other state, has had the shaping of our American commonwealth, and the features of our general constitution which are most strongly American, have gone into it from the constitution of the state of New York. Holland was two centuries ahead of England in civilization. As proof of this we have only to know that there were thirty-four editions of the New Testament, and fifteen of the whole Bible in circulation in Holland before one was printed in England. Nearly all the solid elements of civilization grew up in Holland, and came to America by way of England.

* * *

The last lecture in the course on Mediæval German Literature was given Feb. 21, by Prof. Ernst A. Eggers, of the Ohio State University. The subject as announced was "Luther," and as treated by Professor Eggers was a history of the continual development of German prose as affected by earlier and lesser men, and as brought to its perfection by Martin Luther, the father of a linguistic as well as of a religious reform. Latin held sway in Germany as elsewhere, but it was a tongue known to monks and schoolmen only. But as a result of Charlemagne's efforts to further intellectual advancement, we have the first specimens of German prose. After this, translation from Latin to German became frequent. Abelard's writings; the Crusades; the rise of the free cities; the appearance of the minnesingers—greatly assisted this movement. Two writers of sermons, especially, deserve mention: Brother David and Brother Berthold. In the latter's sermons we find great individuality of style and rhetorical finish. Following the rise of the sermon are, first, letters; then prose that approaches the borders of fiction—travel, adventure, and description. Finally, under the Hohenstaufens, the unity of the German language made all other forms of prose possible and easy. In the thirteenth century history began to be written, appearing, first, in the incomplete form of chronicles. Fiction grew and gained breadth in this age. Mandeville and Marco Polo were translated into German, and found numerous imitators. When the fifteenth century was half over Germany was far behind western countries in intellectual activity. German prose had to contend against the humanistic movement and the predilection for the Latin tongue. Hutton was the first to proclaim a declaration of independence from the thraldom of the Latin, and Luther soon followed in his footsteps. Patriotic enthusiasm distinguished Luther's efforts, and his work had a powerful influence that was instantaneously felt. The lecturer closed by giving a bird's-eye-view of the years immediately following Luther's death, when the Thirty Years' War apparently destroyed Luther's work, but only apparently, for Lessing and his work prove the enduring influence of the great reformer's efforts.

* * *

In commemoration of the birth of Mr. Durant, the founder of our College, an address was given in the Chapel on Monday evening, February twenty-third, by William De Witt Hyde, President of Bowdoin College. His subject was "The Christian Scholar." All, who listened to President's Hyde's scholarly address on this vital subject, felt that in securing to us this custom, the only way in which Mr. Durant would allow himself to be

honored, we have another proof of his thoughtful love in providing for our enjoyment and advantage. President Hyde began his address by recalling to our minds how highly fitting it was to thus commemorate the life of one so devoted to the cause of education, and one needing no eulogy, since he is secure in the "immortality of self-perpetuating service." President Hyde stated the problem to-day in the educational world—What relation shall exist between the scholarly and the Christian impulses in the mind of the individual? Neither must be the slave of the other. They are to be united, yet each must be supreme in its own sphere. On distinguishing, then, between a scholar and a Christian, the characteristics of the scholar were first set forth. He was defined as a man whose ideas are clear and definite. We can divide all propositions into four classes; (1) what we know, (2) wnat we believe, (3) what we doubt, (4) what we deny. It is the scholar's work to think sincerely and set his facts truthfully in the classes in which they belong. The Christian, on the other hand, is a man who clearly and distinctly chooses the Christ-like in conduct and character. There must, of course, be an intellectual basis for this; but the only requisite is to recognize God in the universe, the ethical supremacy of Christ, and the necessity of applying his principles to produce in ourselves a blameless life. There is room for wide difference of opinion, but it still holds good that devotion to Christ is the essence of Christianity. Now what is the relation between this scholar and Christian? They have been arraigned against each other, but it has been, because they have tried to invade each other's sphere. Scholarship must pursue and describe truth, but when she tries to determine the motive-power of human conduct, she intrudes upon the sphere of Christianity; while Christianity is equally at fault, if she try to direct thought and determine conclusions. The mission of the Christian student is to unite the scholarship of the head with the Christianity of the heart. Let us then trust both tendencies; and upon our clear-cut ideas let in the light of Christ, putting our conclusions to test in the real work of the world; so shall we know that the problems, facts, and laws of scholarship are one with the faith, hope, and love of Christianity.

* * *

The fires of patriotism burned brightly at Wellesley on the eve of George Washington's birthday. On Saturday, Feb. 21, the class in Constitutional History, transformed into United States Senators and orators, held a session of the Senate in the gymnasium. At seven o'clock, when the President called the Senate to order, the seats on the floor were well filled and the galleries crowded with visitors. After the presentation of petitions and memorials, the order of the day was announced. The Federal Elections Bill was then taken up for consideration, much to the gratification of the friends of the measure, and it soon became apparent that the hope of getting an immediate vote and shutting off amendments was not unfounded. The debate was a lively and interesting one, for the disputants on both sides were earnest, and each had thought deeply upon the bill and carefully prepared himself for the occasion. Mr. Gray opened the discussion with a brief and clear explanation of the provisions of the bill and the objections to it. He declared that the power accorded to the supervisors of elections would be practically oligarchical, extending even after his death in the appointment of his successor. Mr. Spooner replied that this power was restricted, because they were responsible to the judges of the Supreme Court. Mr. Vest, equipped with "choice statistics and facts," brought forward as an argument against the bill, that the negro does not want it or need it—that the South is solving its negro question for itself. His request that his speech be printed for his constituents was, after some discussion, granted. In Mr. Allison's remarks, however, what was alleged concerning the negro vote was substantially denied. The negro does need it, he said, for the injustice of his treatment and for the development coming from greater opportunity. Mr. Ingalls, who always takes a conspicuous and "censorious" part, illustrated the South's treatment of the negro question by an attack upon the "model" constitution of Mississippi, which he characterized as unconstitutional and oligarchical, and as effectually depriving the negro of his vote. Mr. George, one of the framers of the constitution of Mississippi, who had listened attentively to Mr. Ingalls, promptly rose to his feet to defend it, proving its constitutionality by its acceptance by the Supreme Court, a still more weighty authority than Mr. Ingalls. Mr. Dolph in an eloquent and enthusiastic speech in which facts were marshalled with skill and effect, deprecated the course pursued by the South, and declared that the negro vote is suppressed and his rights sacrificed to democratic rule. This called forth a retort from Mr. Colquitt, who asked the Senator from Oregon what he would do in a parallel case, if the Chinese should attempt to establish an obigarchy in Oregon. Mr. Dolph's speech was more than the Senator from South Carolina could tolerate. With heat and fervor Mr. Hampton justified the policy of the South and declared that they had only done what the North would have done under similar circumstances. Mr. Edmunds spoke with unquestioned authority, and gave it as his opinion that the bill was constitutional in all particulars. Mr. Daniel with masterly eloquence and force and in his usual terse and finished style, said that the bill was contrary alike to all our traditions and inclinations, and the largest step toward centralization yet proposed He made a stirring appeal for

local independence, characterizing the resulting government as a "graveyard of States-Rights," and showed that the execution of the bill would insure the destruction of the government "of the people, for the people and by the people." Mr. Bates opposed the bill on the ground that it was partisan; Mr. Carlisle, that it was sectional, a blow aimed by the North at the South. Mr. Bates met with a ready response from Mr. Hawley who urged that the bill intended nothing partisan, but to prevent force and fraud in all elections, democratic or republican. Mr. Evarts said in reply to Mr. Carlisle, with telling arguments, that the bill was not sectional except so far as the crimes it sought to prevent or punish were sectional; its terms were general, its application national. Mr, Wolcott in an effective speech opposed the bill, though a Republican, because it would estrange the negro and the white, give greater chance for fraud, and cause the destruction of the peace and good order of the country. Mr. Hoar took a different view, and with his customary close thinking and clear logic spoke for the bill. He declared it absolutely necessary for the maintenance of political rights and the principles of justice and honor. Mr. Colquitt closed the debate with a fervent and pathetic appeal against the kindling of sectional strife and sacrifice of the negro by the revival of race animosity. The bill was then put to vote and was defeated — yeas 40, nays 45, total 85. On the motion of Mr. Evarts the Senate adjourned at 9: 10 o'clock. The following is a list of the senators prominent in the debate:

Allison, Wm. B., Iowa,	C. T. Sibley
Bates, William, Tenn.,	M. L. Webster
Carlisle, John G., Ken.,	B. Lebus
Colquitt, Alfred H., Ga.,	T. Kyle
Daniel, John W., Va.,	S. E. Stewart
Dolph, Joseph M., Oregon,	E. M. Wardwell
Edmunds, Geo. F., Vt.,	A. Prescott
Evarts, Wm. M., N. Y.,	B. Palmer
George, James Z., Miss.,	M. Spaulding
Gray, George, Del.,	A. M. Mothershead
Hampton, Wade, So. Car.,	M. Baldwin
Hawley, Joseph R., Conn.,	G. Wray
Hoar, George F., Mass.,	A. A. Stevens
Ingalls, John J., Kansas,	M. Avery
Spooner, John C., Wis.,	E. M. Squires
Vest, George G., Mo.,	M. L. Danielson
Wolcott, Edward O., Col.,	M. Mason

An addition of $100,000 has been made to the general college fund at Amherst, the only condition attached being that $100,000 additional shall be raised. The donor wishes his name witheld, and the fund will be named in honor of ex-president Seelye.

COLLEGE NOTES.

Rev. Nehemiah Boynton, of Boston, will preach in the Chapel on Sunday, March eighth.

Miss Mary E. Brown, student at Wellesley '79–'83, is spending a few weeks in the village.

Several former students spent last Sunday at Wellesley. Miss Constantine and Miss Hicks, '89, were at Norumbega; Miss Mitchell, '90, was at Wood with Miss Florence Dean, '91; and Mrs. Wilson, student at Wellesley '89–'90, was with Miss Cogswell in the village.

Miss Louise McDonald, '93, has left College on account of ill health.

Rev. Phillips Brooks has given to the Chapel Fund Association $100. The Association has now about $5,400 in all.

Mr. George A. Quincy, of Boston, in sending his regrets to the Senior reception of February second, sent also a check of $50 for the Monroe Fund.

Miss Dora Bay Emerson has been elected historian of the class of '92, in place of Miss Florence Converse.

Miss Helen Reed, of the College Settlement, New York City, will speak to the Wellesley branch of the College Settlement Association, and to the College, on March fourth.

The Shakspeare Society has chosen "Love's Labor's Lost" as the play which it will give at its open meeting this year.

The Student's Association, at its last meeting, Tuesday, February seventeenth, received thirty-three new members, and about as many more have applied for admission. There are now one hundred and twelve in the Association.

The Boston Heliotype Co. and the Boston Photogravure Co., with Forbes Bros., Lithographers, are to have charge of the Legenda illustrations.

A class meeting of '95 was held last Saturday evening, and the following officers pro. tem. were elected:

Miss James,	Chairman.
Miss Sweetzer,	Recording Secretary.
Miss Wilcox, Miss Vail, Miss Bixby,	Executive Committee.

There will be no more opportunities, after next Monday and Tuesday, to have photographs taken at reduced rates at Partridge's. After this time, those who have not yet made appointments will not have the benefit of the usual discount.

Miss Marietta Newcomb has been elected recording secretary of the Special Organization, in place of Miss Edith Ames. Miss Jean Evans and Miss Sylvia Clarke were elected the historians; Miss Clarke, however, has resigned. Miss Putnam is factotum. The new members of the Special Crew are: Miss Stone, Miss Hewitt, Miss Flagg, Miss Bardwell, Miss Brackett, Miss Bullen, Miss Armstrong; Miss Baker and Miss Jewett, substitutes. Miss Mason and Miss Helmer are the old members of the crew.

Rev. Frederic Palmer, of Andover, addressed the Seniors, Friday, February twentieth, giving some thoughts in reference to the vocabulary used by St. Paul in his Epistles and taking up especially the development in meaning of the word "faith." Dr. Palmer officiated also at the Lenten service on that same afternoon; and in the evening spoke to the Bible classes of Miss Scudder and Miss Coman, on "The Relation of the Historic Christ to the Spiritual Christ."

The invitation has been extended to the students of Wellesley, on some Monday, to visit the Swedish Gymnasium in Boston, in the Paine Memorial Building, Appleton St., Tremont St. car. The Swedish system of gymnastics is now acknowledged to be the best. It has been introduced into the German army, and is being everywhere substituted for the older systems. It differs from previous systems in that it is a complete system of progressive development. Mr. E. M. Hartwell, of Baltimore, is now introducing the Swedish methods of gymnastics in the Boston public schools.

On Wednesday evening, February eighteenth, Dr. Griffis, of Boston, gave a lecture before the History classes and all others interested. on "How the foundations of American History were laid." Dr. Griffin also led the Chapel services on Thursday morning, and spoke a few words in spirit with the College motto. Since it was so near the anniversary of Washington's Birthday, he spoke also of the example of Washington and of his service.

At the last meeting of the Christian Association, it was voted to send Miss Laura Jones as representative of the College at the "International Convention of the Student Volunteer Movement for Foreign Missions." This Convention is held in Cleveland from February twenty-sixth to March first. Miss Sternberg, '91, has also been delegated by the Student Volunteers.

The Munroe Club held an informal meeting, February seventh, in Elocution Hall. About twenty members were present. There was a general discussion over some photographs of Greek and Roman sculpture, with special reference to "Harmonic Poise" and attitudes. Miss Helen Pierce, '91, recited the quaint poem, "The Jack-daw of Rheims" and Miss Sterling, Sp., gave Dickens' sketch of the two curates. Prof. Currier read some short scenes from Macbeth, and also gave a brief account of Prof. Alexander Melville Bell's lecture on his Visible Speech system, which she had attended that afternoon in Boston.

Mrs. S. B. Capron, superintendent of the Ladies' Department of the Bible Institute for Home and Foreign Missions, in Chicago, wishes that the Wellesley girls might know something about the Institute. It was established by the Chicago Evangelization Society of which Mr. Moody is president. The object of the Ladies' Department is preeminently Bible Study. Its aim is to give thorough training to those women who intend to go as missionaries to Foreign Fields, or to those who work in the more quiet circles of home and church life. That a practical knowledge of the use of the Bible may be obtained, certain hours each day are devoted to mission work in destitute parts of the city. In this way the students learn, not only the theory of work, but also the work itself,— and that by doing it. In addition to the regular two years course of Bible study, the study of Music is made a special feature of the Institute. There are eighty students now in the Ladies' Department, gathered from all parts of the world. Mrs. Capron extends a cordial invitation to all Wellesley students who may happen at any time to be in Chicago for a week or more, to lend a hand in the work, or at least to visit the Department and see it for themselves. It is located at 228, 230, and 232 La Salle Avenue, Chicago. Those who wish to know more about it may obtain any information by writing to her. Her address is 230 La Salle Avenue, Chicago, Ill.

In spite of the inclement weather, a goodly company assembled in the Elliot dining-room, last Saturday evening to witness the "Evolution of the coming George Washington" from her guileless childhood to her election as the "First Woman President of the U. S. A.," a process which they watched with evident interest. The little drama was in five acts:—Act I, Tribulation: Sc. I, Frivolity; Sc. II, Duplicity. Act II, Confabulation: Sc. I, Authority; Sc. II, Simplicity. Act III, Materialization: Sc. I, Minority; Sc. II, Humility. Act IV, Aspiration: Sc. I, Audacity; Sc. II, Adversity. Act V, Exultation: Sc, I, Majority; Sc. II, Hilarity. The attention of the audience was next called to a wonderful music-box, which was turned by an old woman, and produced in a marvellous manner the latest popular songs with life-sized figures. The music-box showed for its last figure the Goddess

of Liberty, and the old woman ground forth a grand chorus, "The Star Spangled Banner." Refreshments were then served and music furnished, and the party broke up shortly after nine.

The members of the Faculty gave a reception to the Junior class last Monday afternoon, from two until five o'clock. Mrs. Durant and Miss Stimson, president of the class, received with Miss Lord in the second floor centre. In the third floor centre refreshments were served by some of the Sophomores. Miss Mary Barrows, Miss Ruth Morrill, Miss Rosa Dean and Miss Annie Smith '90, were present at the reception, and other former Wellesley students. There were many guests from outside, among them President Hyde of Bowdoin University, who addressed the college in the evening.

Dr, Rainsford, of New York, honorary member of the class of 92, spent last Sunday at Wellesley. Besides preaching in the morning, he addressed the whole college in the evening, on the condition of the lower classes and the duties of educated people toward them. Dr. Rainsford has had a wide experience among these classes in New York, and his power and earnestness made his words doubly impressive. After he had finished speaking, he went to the Faculty Parlor and there, surrounded by his "most excellent class of '92," he called for any and every question which it might wish to ask him. '92 eagerly responded, and an informal talk followed about any and every subject suggested by what he had said. Warning college bells rang in vain to scatter the assembly, and finally Dr. Rainsford had to beat a hasty retreat himself "to escape the charge of breaking college discipline." He left early Monday morning, leaving behind him unbounded enthusiasm, not only on the part of '92, but of all Wellesley College.

AULD ACQUAINTANCE

Miss Christiana Scandlin, student at Wellesley, '76-'77, is principal of a private primary school for boys, at No. 157 Newbury Street, Boston.

Miss Mattie J. Hall, student at Wellesley, '76-'77, visited the College on Monday, Feb. 16.

Miss Clara D. Capron, student at Wellesley, '83-'85, is teaching Latin at Woodside Seminary, Hartford, Conn.

Miss Fannie Bugbee, student at Wellesley, '86-'88, is teaching in the High School, Worcester, Mass.

Miss Elizabeth Wyman, student at Wellesley, '87-'89, is teaching in Concord, N. H.

Miss Mary Critchlow, student at Wellesley '86-87, occupies the position of teacher of English Literature and History at the Pennsylvania Female College, Pittsburgh, Pa.

Miss Jennie Galpin, student at Wellesley '88-'90, is teaching at Lockport, Illinois, and not at Brockport, as was stated in the Prelude of Jan. 31st.

Miss Alice G. Carey, '87, holds the position of assistant in the Muskegon High School, Muskegon, Mich.

Miss Flora Hidden, '90, is teaching in Chelsea, Mass.

Miss Alice M. Richardson, '90, occupies a position as assistant in the library of the College of New Jersey, at Princeton. Her present address is 69 Prospect Avenue, Princeton, N. J.

The fifth lecture in the History of Art course, given by Miss Kittie Payne Jones, '84, will be delivered in the parlors of the Y. W. C. A. building, Boston, on Tuesday afternoon, March 3d, at 3.30. Subject:—Character of the 16th Century—Leonardo da Vinci, Michel Angelo.

BORN.

At Wausau, Wis., Dec. 28, a son, Charles Morgan, to Mrs. Jessie Morgan Eakin, '89.

MARRIED.

Jenks–Page.—At Newport, N. H., Feb. 17, Mary Leslie Jenks, '88, to Hartsteirn W. Page, M. D.

Crawford–West.—At Barut, Syria, June 11, 1890, Alice Crawford, student at Wellesley, '87-'88, to Robert Haldame West.

The Post Office addresses of the following persons are wanted for the Record Association. Will all those who know these addresses, please send them at their earliest convenience to Miss Laura Jones, Wellesley College, Wellesley, Mass.

Abbott, Harriet, '75.*
Abbott, Emma, '82.
Achorn, Mary, '79.
Ackley, Henrietta E., '76.
Adams, Annie F., '77.
Adams, Hattie M., '75.
Alden, Flora R., '75.
Allen, Flora P., '81.
Allen, Helen W., '75.
Allen, Sarah B., '79.
Alling, Mary R., '77.
Alling, Minnie G., '75.
Alvord, Emma G., '80.
Ames, Ella E., '75.
Angell, Annie S., '75.
Armington, Alice, '79.
Armor, Madge, '82.
Arnold, Annie E., '85.
Atkinson, Minnie, '79.
Atwood, Jennie, '76.

Ayer, Gertrude, '82.
Bailey, H. Jennie, '81.
Bailey, F. '81.
Bailey, Kate E., '82.
Baker, Mary R., '79.
Baldwin, Nora, '82.
Ballon, Jennie M., '77.
Barker, Katharine, '79.
Barker, Margaret B., '79.
Barker, Nettie, '81.
Barnard, Georgia, '82.
Barnes, Grace, '76.
Barrows, Lannia F., '78.
Barter, Anna, '76.
Bassitt, Florence W., '76.
Baughman, Emilie, '81.
Bayley, Grace M., '80.
Bean, Eliz. H., '87.
Bell, Annie G., '76.
Bell, Helen M., '82.
Bell, Lilla C., '79.
Bell, Mary G., '76.
Betts, Sally, '80.
Bird, Alice, 81.
Black, Estelle, '81.
Blodgett, Anna G., '78.
Blodgett, May N., '82.
Boggs, Ella, '80.
Bone, Julia A., '77.
Booth, Helen A., 77.
Bottume, Hattie W., '77.
Bottume, Jennie A., '78.
Boynton, Julia P., '78.
Boynton, Jennie E., '78.
Bradford, Phoebe G., '76.
Bradley, Mary A., '79.
Brainerd, Mattie E., '78.
Breckenridge, Irena H., '76.
Brown, Helen Louise, '79.
Brown, Mary F., '85.
Browning, Mattie L., '80.
Buck, Amy, '75.
Bullard, Hattie H., '75.
Bullen, Nellie, '82.
Bullock, Sarah S., '80.
Bunker, Lizzie B., '82.
Burleigh, Anna S., '77.
Burnee, Sarah E., 76.

*The year refers to the time of entering college.

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A Corrected Valentine.

Explanatory: An affectionate Junior sent the following verses to her father. By return mail she received a copy of the verses, with the words in brackets added—

Far on the morning air
Soft thro' the trees,
Came tones so sweet and low
Borne on the breeze—
Can it be love?
[No, it's a snore.]

Gently the flowers fair,
'Neath the warm sun,
Unfold their tender leaves
Soft, one by one—
Can it be love?
[No, it's June.]

So all my heart to one
Opens its leaves
Soft, as the flowers do,
While, all its petals thro'
Wanders the fragrant breeze.
Shines the warm sun—
Can it be love?

[No reason to think so, but the circulation must be seriously impaired.]

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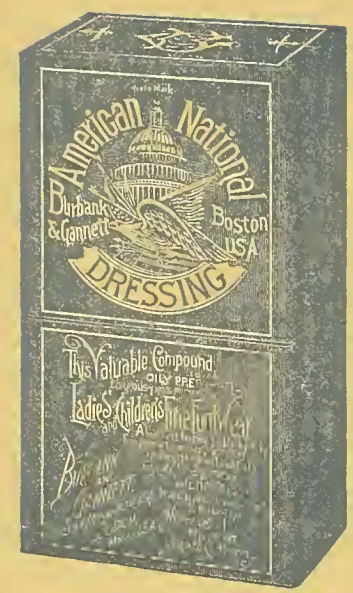

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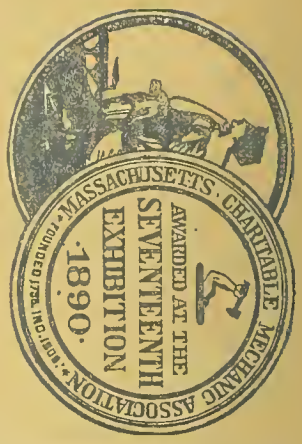

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